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Must Remain in
Transcription Room

M2062
Monday, October 4, 1971
New York

MR. NYLAND: This I hope will be one of the Monday evening meetings in October and for New York. It is, as you remember, I have mentioned it , is not primarily for Warwick. WE have other meetings there. It's also a question and answer meeting, no lecture, Every once in a while, maybe,a little elucidation for prospective or for background.

But the question is now what are questions? And let me explain just why Gurdjieff and the ideas are not a philosophy.They are philosophically connected and also logical and they go in different directions for certain explanations of that what may be either background or a possible understanding of a relationship.But the quintessence of what Gurdjieff meant is an application of such ideas in one's daily life and it would, of course, start with an understanding of what one is oneself; and then having an idea that what we are in an unconscious state should become different ;or, at least, that there is a possibility of changing that one then has a desire to change if one can; and if that desire is strong enough, it will mean the changing of one's personality into an individuality, meaning by that if the condition of what we are ,living on earth in an unconscious state, the idea would be to change into a state, ~~the idea~~ of what is called self- consciousness, and for that particular aim, certain very definite attempts should be made; and we talk about such attempts; that we call them of course, Work on oneself, simply meaning that if that kind of work could be accomplished, that then I myself could have profited and changed into a different kind of a person which then could be called self- conscious; or the attributes of such a self- conscious person would be a consciousness of a certain kind different from what we have now, a conscience which we also have now a little bit in ordinary life. But conscience in the sense of

of objectivety is quite a different kind of a thing, and also as a result of having these two consciousness and conscience, that man could have a will; that if- that if he possesses then these three attributes, he would become an individuality and from the standpoint of unconscious existence such a man could be called harmonious. So when we talk now about Gurdjieff, we talk about the attempts that have to be made in accordance with a certain method, or a certain elucidation and a description of what one ought to do, and that the emphasis is on doing and not on theorizing.

So it is not a question of talking and talking. It's a question of a description of an application of what one has tried to do in order to walk on that road and reaching certain results which could be defined and ultimately should leave, lead one to the accomplishment of a certain aim which one could call again a self- conscious man or a creature in which there is life but where the form which is lifethen takes , is of a different nature. Assuming now that what a man now is now unconsciously on earth is a result of his existence on ea rth and that what the earth or mother nature allows one to be is limited, but that he has a potentiality of becoming something different and this difference is simplified by the contrasting by that what is subjective and that what is objective.

Now I wish you would talk like you talk always on Monday with the nucleus group, and that you are not intimidated in asking certain questions so that perhaps you have a little fear that you shouldn't ask it because it is either too simple or you think it would show your ignorance or that there are different reasons why you have not the ability of formulating .

Do what you can if you can bring yourself to what you have been doing, and it may be necessary to put that in a certain environment of your own life, or that it has to have for yourself even a certain

perspective and perhaps a certain aim and that maybe it is necessary to give a little description of where you were when you tried such or made such attempts to Work on yourself, but let it be as simple as you can make it, and then then we can talk about it . So the meeting is open for everybody, particularly those who are not entirely clear about Work. So, go ahead and speak be cause I cannot see you very well . You can hold up an arm if you like. Whoever wishes to ask-- yeah?

John ADAGO: Mr. Nyland:, John ~~Dogo~~ ADAGO, Mr. Nyland.

MR. NYLAND: Yes.

John: This afternoon, I sat down and trie d to be aware of myself and I realized that I spent the afternoon in just a world of almost dreamlike activity-- just thoughts and feelings and I would like very much to be able to introduce some imparttiality into my everyday life, but my attention just scatters.

MR. NYLAND: Work is quite new to you, isn't it?

John: Yes.

MR. NYLAND: And has it ever been made clear what we understand as the beginnings of Work or even a preparation for Work? Have you any idea what is involved when you talk about such things? It's not that I say you ought to, because probably you don't but since you use such words , you must be clear about it .Right?

John: Yes.

MR. NYLAND: So, you tall me what you think what is Work.

John: To create, to bring down, or have something in me that knows I am alive; and THAT knows I am going to die and tries to do something towards my life.

MR: NYLAND: Let's stick to aliveness first, shall we? I think

the necessity is, as I said a little while ago, first to know what you are, because you Work with yourself. You yourself as a personality simply utilizes the existence of yourself as a laboratory. To some extent, you carry on some experiment. Yoy want to find out how to change yourself as you are now into a different kind of a person. If one wants to assume and later on perhaps you can become convinced of it, that you are mechanical, automatic etc., and then, not liking it that, that you would like to be something different. You also should try to define what you want to do in order to become then what you think that you can become. Leaving out a motivation for a moment of realization that I want to do something because I am in a certain condition, what is it then I want to start with and what would be if you could describe it, the difference between one state and another. How do you imagine it? How do you imagine a person who Works and who would like to become self- conscious? How do you imagine a self-conscious person to be?

John: To have a clear mind.

MR. NYLAND: I don't think that is necessary but I think it is useful. I think your mind can be very clear at the present time, can't it?

John: Only at moments.

MR. NYLAND: Oh, then you ought to stimulate it. Clarity is the result of logicality, of flexibility, and an ability of mental functions, , and if they are a little rusty ,you can give them practice. If you want to make your mind more able to become clear, you have to think clearly and have concrete or abstract ideas which are apparently in your mind as clearly as toy can formulate them.If I want to study mathematics,I have to do with numbers and cycles and relationships between them. When I try to express mathematics in words, I become logical. When I want to explain certain things with words,I have to

choose words in such a way that a combination of them in a sentence does not violate the principle of what I want to say and clarity, if one is a little woozy.I think one can learn or acquire if one applies oneself.The idea of Work is not to have a clear mind. It is a necessity for Work to become clear of what I should do. That is all right. So what else is there that you would like to be as a self-conscious man?

John: I would like my attention to be my own.

MR. NYLAND: Isn't IT ?

John: Well, it's---

MR. NYLAND:ISn't it?

John; No, it's not.

MR. NYLAND: Whose is it ?

John: It's captured by anything that crosses my path.

MR. NYLAND: Yeh, you can do with it what you like. Your attention could be there if you knew how to interpret whatever impressions you received. If you want to pay attention to what you read. you read it slowly in order to let it sink into your mind and you try to understand what the author is trying to tell you; that is, paying attention to that what is written. If you have a dexterity to m make certain things, you pay attention to what you make by your hands. If you want to pay attention to your ideas, let's say, which could be expressed in an artistic direction,maybe genius is 99% perspiration but certainly you can direct your inspiration in a definite way if you actually set your mind to it. You can pay attention to practically everything you wish. You know if you are a seaman on board a ship, your attention is to lookout to see what happens at the horizon. You can train your eyes, your ears. You can train many of your ordinary sense organs. It's not a question of att ention. You can learn that also.

But the question of attention again to be used for Work, is also an essential part of Work on yourself.So it does require attention but that's not the main reason. It happens to be an attribute for the wish to Work on myself.

So again, what is it that you wish?

John: I want "I".

MR. NYLAND: Why? What's "I" going to do?

John: Live...

MR. NYLAND: Huh?

John: Live.

MR. NYLAND: What 'live'? 'Live',You... 'Live', you said that? Well what is "I"? You say you want "I". What is it?

John: I would like to be a conscious participating part of the whole.

MR .NYLAND: Now, it comes a little closer, but still it's quite vague; because you would have to define what it is to participate; and also you have to define what is the whole, the totality.

Have you any idea of what is the totality of all things, or the totality of what is expressed by the universe or even the totality of yourself as a human being. ANd, what is participating in what? That presupposes that there is something going on that you want to become part of and the question is "What is going on in the universe or in yourself?"

If you want to participate in your growth, you want to know what direction you want to grow. If there is a realization that you are not co mplete. you want to complete it. The question is, with what ? Work must give you something that of course you want, but you also have to define what you could expect ; or at least, what you would hope for.

Do you understand what I mean?

A person is alive . He finds himself alive. at least, when he wakes up in the morming. There is something different then from sleeping and he keeps on breathing even at night; or, during the day, when he gets up , he knows more or less that he is awake.He knows he has to eat . IF he is active in a certain direction either for his own sake that he likes todo it or that he has to do it because he has to earn a living, he becomes ambitious to utilize his time and his energy for a certain purpose. All of that we d when we are onconscious. You meet the conditions of the earth in the best way you can, and if you keep on eating and drinking, you grow up and physically you come to a certain point and then you stop growing . And you have some feeling and you have some mind and they operate and they are quite nice and they are sufficient for many purposes on the earth.

You see, you have to define much more what particular direction you would like to go. If it is a matter of an acquist..... acquisition of a dexterity in ordinary life or whatever it may be, that you want to do , go ahead and do it and learn it. If I want to learn a language ,I study it; play a piano, practice; become a carpenter, I see how to handle a hammer and a nail.

John: I want something more than that.

MR. NYLAND: Yeh, what? That's what I want to know. What is that 'more'? Or, at least, indicate what direction you want to go.

John: I want to know the truth about myself.

MR. NYLAND: Don't you know it? Don't you know the truth about yourself?

John: Yes.

MR . NYLAND: Well then, you know it . It's possible that you can question it but if you want to know the truth, you must know that you don't know the truth at the present time. Then you have to ask yourself ,"Why don't I know the truth ?"

That you have to explain for yourself,because usually when I say I see you , for me it's the truth because my eyes tell me that you are there and I get an image of you on the retina and it is translated to my brain and then recognizing you when I've seen you once before,I said,"Oh yes, I know you."

It becomes a truth for me. It's a small truth. It has nothing special to do with even ultimate or absolute truth but we are not talking about that. We are talking about the truth. Can't you be truthful?

John: Yes.

MR. NYLAND: Yeh, and I'm sure , because when you say ,"I love you" you could mean it ., what is untru since you want to use the word. Because if I would say constantly untruthful things and I have somewhere that I should become more truthful, I can understa nd the desire to do something about my untruthfulness . But I don't tell lies all the time when I talk to people. I even might- might get in jail if I do. Think a little bit more because you're not clear about that at all.What is that you really want of yourself?

John: I would like to spend my time in a moment, instead---

MR. NYLAND: Yeh, but now again it's a word. What is a moment for you? A very small second? Don't use such wordswhen you really din'T know by experience what they mean. It ia very ,very di ficult to talk about Work; but, if you want to talk about it , you really must know what it's all about.. I can help you a little bit because so far I am just a little bit critical. I don't want to be that way but I want you to know really what you want to talk about so that then it could become clear what your aim might be as an ordinary human being, as you say, interested in "I", or interested in telling the truth.

What is your aim in life, as a whole, I mean now ordinary life? What do you want to accomplish? What do you think you can accomplish? What is reasonable?

John: ~~Thank~~ That I might spend my time in that I have to make money and those things; and also that line about might correspond with Work.

MR NYLAND: We haven't defined Work yet so you cannot use that . Work is only a word at the present time. You know we are trying to define it. So it's all right that you want to spend it with Work and then I ask of course ,what is it?

John: I just want to become a good person.

MR. NYLAND: That amy be quite right, good in accordance with what pleasure? What is good? You said a little- a little while ago we talked about truth. Is it to be truthful ?

John: Yes.

MR. NYLAND: Is a doctor a good doctor when a patient asks him, "Will I die ?" And he says, " Oh, no." And he knows the truth in accordance with his own science that in all probability that the man will die; but there may be a very good reason that the doctor doesn't want to say it ; because if says it, the man will lose his interest in life, and if the aim of the doctor is to keep him alive, which is his oath, then he has to tell a little lie and still he is a good doctor. So you cannot generalize about th at really ; or, unless you want to define what is good,then what is it : ethically good in the eyes of other people? Good in New York but noy in the country? Good here in the U.S. but not in Europe? What is good in Viet Nam?Good is a very flexible kind of a term. What may be good for you may not be good for me.If I say eat an apple and you say it's good for you and I say , "No, it isn't" , so define it.

What is a good man? For that matter, leave 'good' off. What is a Man?

John: Someone who tries to do God's will?

MR. NYLAND: My question is, "Who is God?"

I think we have to be very careful in the use of words.,

because many times we just use them without really knowing what we are talking about. If I want , again I say, stydy mathematics and I can start wuth A BC, and then a little bit of addition and subtraction, and then perhaps a little bit of an equation or an unknown or some kind of a definition, sometimes coming into axioms in mathematics or Euclid or geometry or whatever it may be,I start building up something from the ground up and I start to define by first laying a foundation and then gradually increasing my knowledge so that then I could put up a building on the foundation of my knowledge. If I want to start with myself/ I start with what I think I am,without giving it any particular attributes . If it is truthful or not or that perhaps that my mind is not clear as yet or that sometimes attention is lacking, I describe myself as an ordinary human being walking here and there and doing the best I can under the [redacted] conditions which I find myself in, while I am now walking and while I am now doing things in ordinary life and while I happen to think and to feel, and when I now meet other people and I have to talk to them and they talk to me. I have thought process go on in my mind and I try to understand the though ts and I try to understand my feelings because I want to try to utilize what I have in those kind of a forms in being talented for the sake of myself, partly a self expression, partly for the accomplishment of a certain aim. When I stay on earth and I consider myself an unconscious human being, I still have ambition in growing up in this world and to do the best I can while living here and perhaps not killing someone; but at least accomplishing a little bit of an aim, of becoming an ordinary man in life. Maybe I want to define it by saying I want to be respected. I would like to be a good father. Maybe I would like to be friends to friends. Maybe I have an ambitio n of an accomplishment so that I can get publicity or an aim or self-respect or money

in the bank. All such things b long, of course, to an ordinary man when he wants to live, but we are not as yet talking about that . When you want to introduce God ,God has a different kind of a concept which belongs to me in my life as it is provided .I have in my life a very definite essential quality that I call ' my inner life' and when I now want to talk about the possibility of a development of myself, I can say that my ordinary outer life can be embellished by the acquisition of a lot more knowledge but that there is something that is still lacking in me that could grow out of if I could believe in the potentiality and then look for how to get this potentiality actuve and become actualized for myself.

Let's talk about a human being, being, as being made up of two different kinds of things. One, his outer world with which of course he lives and in which he reacts ; and the other of my inner life which also is stunted and ~~not~~ unfortunately not enough developed and I find out that I wish to develop that because I have a certain ambitions. Now on that basis, you can start to talk about an aim for tourself that you want to have a clear mind and that you should pay attention to your inner life ; and not just saying a-a few words without knowing what you are talking about; and mostly if you want to talk about Work on oneself,, it must be extremely clear what is meant by it. Have you read anything?

John: Yes .

MR. NYLAND: What?

John: ALL AND EVERYTHING.

MR. NYLAND: Really. I wouldn't say that .I wouldn't imagine. I would say read it again. You have read it once?

John: Several times.

MR. NYLAND: Oh no, how can you? Why don't you know more about yourself? How do you read? Do you read slowly? Do you let certain things penetrate? Do you fight with long sentences?

John: Yeah.

MR. NYLAND: You do?

John: I mean I try and chew them and understand them.

MR. NYLAND: Then let me have some understanding, something that you have chewed about. Let's hear something about the results of your reading of ALL AND EVERYTHING. What has been the meaning for you? Give mr some idea of what you think is Work. It may be difficult. Maybe it is not fair, on my part, to ask you; but if you want the truth, and we talked about it, as far as Work is concerned, you don't know anything at all.That is the truth.Now ,if you want to know about it, you have to listen and you have to read ALL AND EVERYTHING with attention, with a wish to understand that that book is written for you ; and that the wisdom you could get out of it should be digested by you and not stick in your mind as a few words; and if you honestly want to Work, sit quiet and listen every once and a while to what we are saying about such truthfulness. Maybe you can understand it then. What other questions?

Chris Coles: Mr. Nyland?

MR. NYLAND: Yep- who is it?

ChrisUm

MR. NYLAND: Huh?

Chris:My name is Chris Coles.

MR. NYLAND: Yes.

Chris: and my question concerns Work as it is ,ah, done walking up and down a room; and the problem I have. one of the problems I have is that the idea that - bear in mind during this walking which is

is that I hope that something can come into existence which will be able to have an impartial view of me , ah, remains as a mere intellectual idea and I resist it and I can't perform Work in the simplest possible way so that ideas would become less frequent for that,my attention is not expressed itself in an intellectual way.(coughing)

MR. NYLAND: Why do you have objection to have an idea in your mind like that.

Chris: Well,first I'm sceptical of the Work and I am sceptical of everything that I am inquiring into now and my mind is always -- they see better at least and con...conflict and, ah,..

MR. NYLAND: Is your mind clever?

Chris: It's very much disturbed by thoughts. I don't know whether it's clever. Ah, I don't th ink it's very clever in terms of applying these thoughts which- that come through the mind to anything practical.

MR. NYLAND: Supposing there is a thought in your mind, can you act on it?

Chris: Oh- a thought- just a practical thought?

MR. NYLAND: No, just an ordinary thought.

Chris: Oh.

MR. NYLAND: The thought comes to your mind that you are hungry.

Chris: Yes, then I can actxxxx upon it.

MR. NYLAND: You can act on that. You don't- you don't object to have that kind of a thought.

Chris: No that's-- that's-- sometimes I object to that ,t ough.

MR. NYLAND: No..(laughter) I think when you have overeaten, you don't want to eat anymore, then you can object to that thought.Well, let's just tal commonsense, will we? When you are--want to get out of bed and it comes to your mind that you ought to get up, can you get up?

Chris: Yes.

Mr. NYLAND: You don't resent it?

Chris: Yes, sometimes I do, but ah...

MR. NYLAND: Now wait a moment. I am talking about averages. I am not talking about (laughter) when you went to bed at four o'clock and you have to get up at five. But try to be normal people with a normal mind and a normal feeling whatever it is, and if it is not normal, ley's call it average. What happens usually to people, they are not different. Your mind is not much different than someone elses. So let's come down to verysimplic-- simplicity itself. You get up in the morning and more or less like it and you get dressed and then eat something and you go to whate ver you are doing. What are you doing?

Chris: At the moment I am not employed. I am a practical endeavor.

(Laughter)

MR: NYLAND: Don't you have to go to the welfare office? (Laughter) Well, all right, you walk around the streets. Then what are you thinking about?

Chris: Well, I have a number of relationships that cause me a great deal of stress that are in the past.MR. NYLAND: Yeh.

Chris: These relationships express themselves in tangent in my comparing myself with people who I consider better than myself and whom I consider less good than myself.

MR. NYLAND: You know what you should have in your mind?

Chris: What?

MR. NYLAND: A brake that you could stop it. (laughter)

Chris: Well, I have tried that but it doesn't.

MR. NYLAND: No, you don't try it, not at all. Will you speak very slowly at the present time, enunciate, leave twice as much space between the words as you have been doing so far,so that any time you could stop your words.Now tell me something. What are your thoughts? Why you have gotten up, breakfast,and you walk on the streets.

Chris: AH...

MR. NYLAND: Take this morning because you might remember it. What happened this morning?

Chris: Well, the thought s that go through my mind are,ah , the people who have influenced me.

MR. NYLAND: Early in the morning, already?

CHris: Yes, a couple of times.

MR. NYLAND: Really?

Chris: Yes, a

MR. NYLAND: You mean this morning?

Chris: Yes.

MR. NYLAND: Good, what kind of people did you consider?

Chris: Well, one of them...

MR. NYLAND: Dah, slow!

Chris: One of these men, one of these people, is a man called Krishnamurti, who is the speaker who concerns himself with a finding...

MR. NYLAND: Yeh, I know Krishnamurti, all right.

Chris: Yes.

MR. NYLAND: Your thoughts about Krishnamurti-

Chris: My thoughts?

MR. NYLAND: What, what did you think about it?

MR. NYLAND: What-what did you think about it?

Chris: One thought which rises to my mind from Krishnamurti is the thought of not trying to do anything and...

MR. NYLAND: Was that a thought this morning? (laughter)

Chris: Yes, just because my...

MR. NYLAND: We're talking now quite definitely about today.

Chris: Yes, oh this morning.

MR. NYLAND: This morning yes, yes, because your memory may not be long enough that you remember yesterday.

Chris: Oh...

MR. NYLAND: Okay, this morning you thought about Krishnamurti as you were walking along the street. What did you think? He said what in the past? He influenced you so you musy know it.

Chris: Oh, I don't remember any specific thought clearly enough but right now...

MR. NyLAND: That is not - that is not, not fair. You were talking about the thoughts that bothered you this morning. You said they bothered you.

Chris: I remember one thought- I remember one thought now , that was whether I would buy eggs or bacon.(laughter)

MR. NYLAND: Yeh, that's a good thought.

Chris: The problems involved with these thoughts were--

MR. NYLAND: I didn't hear all of it because they were laughing at it.

Chris: The problem involved with this conflict was,ah, a certain resentment about spending my money on something of more expensive of the two...

MR. NYLAND: Yeh.

CHRIS: Rather than letting my brother spend the money on it.

MR NYLAND: Well it would be-- it would be too difficult to let your brother spend it.

Chris: ..y, my brother has more money than I have at the moment.

"r. nyland: Well then...

Chris: In addition to this, a certain thing + have in my relationship to my brother which doesn't allow me to ah, be- be easy about this buying things for the both of us.

MR. NYLAND: Yeh, was he there this morning?

Chris: No, he wasn't. MR. NYLAND: OH, you were just thinking about him.

Chris: Yes, as a matter of fact, I bought .....

MR. NYLAND: Wait, slowly, not so fast.

Chris: Sorry, ah, I bought the more expensive purchase of the two which I considered and in doing so I connected to myself the fact that my decision was based upon an aspect of my relationship with my brother here

MR. NYLAND: Yeh, you know we could go on from now till doomsday without having any reference to Work.

Chris: Yes.

MR. NYLAND: We are here to talk about Work, ~~A~~ren't we?

Chris: Yes.

MR. NYLAND: So let's get started.

Chris: One, ah...

MR. NYLAND: So far we haven't talked about it.

Chris: That's true but the aspect of Work to me is, ah, applying the ah attention, ah, a different way of how I apply it, ah, when I normally watch my thoughts.

MR. NYLAND: Now wait a minute- wait a minute. Do you want to know about Work or not?

Chris: Yes.

MR. NYLAND: Good, then shut up.

Chris: Yes.

MR. NYLAND: Okay, listen to other questions because so far you are completely on the wrong track and it's no use for you to spend any time in trying to find out what Gurdjieff means. It's unfortunate you have that kind of a mind. You ought to get rid of it.

Other questions?

Manouche: Mr. Nyland?

MR. NYLAND: YEh.

Manouche: My name is Manouche.

MR NYLAND: Yeh.

Manouche: Saturday afternoon I walked by the trees in the -- near the guesthouse and...

MR. NYLAND: Oh, wait a minute, Manouche. We-- yes Bill. All right? Maybe it is useful that we talk but I would like really to become very clear to use your words about Work, and to eliminate for Mondays a lot of nonsense; so try to illustrate Man what you have in mind.

Manouche: I had a leaf in my hand. one leaf of the tree, and I was thinking but I stop like-- and I made a wish and then I made a Work attempt which-- what I know about the Work attempt and...

MR. NYLAND: Yeh, could you tell me what you know about Work?

Manouche: It is something in me which can be present and observe manifestations of my body impartially

MR. NYLAND: Good, good. You mean, was that there?

Manouche: No, the leaf was in my hand and in the one very, very maybe second, I was something that out of me was in---- was in me, looked at my hand.

MR. NYLAND: Now wait a minute. Let's put our feet o n the ground, will we?Where did that something come from? - That something that was looking at your hand-

Manouche: Yeh; was from my eyes-- my eyes was looking at ~~your~~ my hands.

MR. NYLAND: Your eyes was looking at your hand?

Manouche: But my hand was separate -- like it- than myself.

MR. NYLAND: Was it really?

Manouche: Yes, was like it .

MR. NYLAND: How was it separate?

Manouche: I mean- I mean, I didn'T feel.

MR. NYLAND: Did you pinch it?

Manouche: No. I was, ah, I was playing with it and in the one very second, I- I saw , ah, like something different than me.

MR. NYLAND: It's all right. If I -- if I understand what you mean, it was an imagination of, as if something else existed that really didn't exist or the reverse; because if we, as I say, put ~~ex~~ our feet on the ground, there was no question about your hand still being there and connected with your arm, wasn 't it?

Manouche: Yes.

MR. NYLAND: So if you make a st atement that it was not there, or separated, then it could be in your imagination; but then I doubt ~~my~~ very much that it would come from your eyes. ~~Manouche:~~

Manouche: I cannot, ah, express that that observation-but anything- I know about the Work attempt and that something wants to be present ~~in~~ in me. That thing wants to be pre sent like,ah, I felt like a very, very short time was and then wasn 't.

MR. NYLAND: Yeh.

Manouche; I am not sure about it very much - such a short time. I doubt it-of it observation. My questi on is t he result of Work attempt - does express such a- that second wh ich something can see me- can see my movement without thinking, without judging about it, without accept- accepting like is something , like it looks at the tree.

MR. NYLAND: Yes, it is possible. We use that word 'awareness' for that that something in you could become aware of you. It is in a question th that that what you would at that time notice, because as soon as you start to to say that your hand is seoarate from your arm; or it looks that way that then you become quite involved in a little description of your hand and the impartiality is not there . You can have it either way. You can say you look at your hand and it looks as if it is separated; then one is involved in that and is not impartial ; or, you can say that something in you is aware of the existence of your hand , but to have no further interest in it if it is connected to your arm or not because you are not considering it. You see y ou can only have it one way or the other but not both. That is wh at I mean by the word ' 'impartiality'. When I am inpartial,it leaves me completely cold that what I observe. When I am impartial to myself, I srart to realize that there is life in the form of my body, an d the real impartiality would mean that although I do see the form of my body, I recognize the existence of my life , and someti mes we say that in that process,it is as if the body itself becomes transparent from the standpoint of this something which is aware . But now I come back to the first question: how did you know where it came from because it cannot come from your eyes.The eyes can be used for certain purpose but then it not (?) of the visual influence of the eye as a sense or organ.

Do you understand?

Manouche: When-- when - yes-

MR. NYLAND: Yes?

Manouche: When- when you ask me now, I go think about it. I will find something to say but in that moment ,none of those I say now, I answer to you , none of those was that moment .

MR. NYLAND: Yeh, I believe that . I believe it although you try to de

describe it , and I think awareness cannot really be described.

It is quite definitely of an affect of something on oneself which takes place and then there is an experience. As soon as I start todescribe it, I bring it down to ordinary unconscious descfiption which is quite all right ; but then I must know that I am not any more in that what you even would call an objective state. I can lose myself very well in certain ideas of a higher nature ;but you see as soon as I describe it, and I want to do that because I am still on earth. It's interesting that I wish sometimes to be on earth as if I am in heaven but if I do that, I exclude myself from the earth or I talk nonsense about m y existence on the ear th. It is quite a different thing to be in contact with the infinite as it is sometimes called in meditation and then constantly giving attention to that which is a higher form ; but I am so afraid of doing that, I have my feet off the ground; and I can live, you might say, in that imaginary world and assume that certain things do not exist. In reality of course, they must exist, when the reality is the material form of the earth which for us is the only reality which we really know about . Can you follow me when I speak because it may be that English language is not so easy for you as yet ?

Manouche: Yes.

MR. NYLAND: Do you understand what I mean?

Manouche: Yes.

MR. NYLAND: Try to think about that, M anouche, because you're liable to utilize certain experiences of yourself and try to apply them to Gurdjieff ideas and they are really quite different . The ultimate aim of all religions is always the same, but the roa d toward it is not the same at all. The ultimate aim is fusion with infin ity but I am so far removed from that and when I wish to apply one partic ular method and think it is the same as another method, I usually run into trouble of not understsnding

of one or the other .If you want to know abo ut Gurdjieff, it is much more simple to try to see yourself ,as one says, t o see , to observe with something that is objective for the time ,assuming that it can exist even if I have to go through the imagination that it will exist when it starts functioning and before it starts that is functioning, it will exist in an 'as if ' condition- but leave that alone.

My aim is to have something funct ioning objectively regarding m myself as I am on earth, not as I am in meditation- not as I am as a conscious objective person. I walk and I have something in my hand. I do this and I do that and there are my manifestations which are completely earthy and all I wish is to use them fpr the purpose of discovering something of a different nature which, if I discover it and I can feed it, could grow up. And that's the whole idea of Work that afterwards I will understand what it is that I was after in relatio n to that w here I came from. Do you understand that?

Manouche: Yes, thank you.

MR. NYLAND: All right, keep o n thinking abo ut that, Manouche. Don't mix it too much with Sufi. (laughter)It's no t right.

Yeh?

Kerry: Mr. Nyland.

MR. NYLAND: Kerry?

Kerry: Yes. I ran into a difficult toda y that I ran into before. After two days of being able to make many attempts to Work in the middle of the afternoon..

MR. NYLAND: You know, if you'll excuse me while I interrupt--

Kerry: Yes.

MR. NYL AND: Whenever a person says 'after making many attempts of Work' I always shiver a little bit.

Kerry: What is an attempt to Work? (Laughter)

MR YLAND: H ow did you know that i was going to say that , (Laughter) It is probably is obvious by this time,. I think it's right. Will you tell me?

Kerry: Ah well, several things that I have be en trying to do. One was as I would make an INTENTIONAL movement , for instance, to tur n my head ,as I begin that movement, I would try to have something aware of me that could give me the truth at that time.

Mr. NYLAND: Now wait a minute. If you turn your head without observing, isn't it a truth for you then?

Kerry: Well I--I-- It's a different kind of dimension because I- I want something that I could stand on in my life.

MR. NYLAND: Oh, we are now going a little far off field, of a different dimension when we talk about truth.

Kerry: Well, I don't know but..

MR. NYLAND: Why do you have to wait until you have to turn your neck?

Kerry: I don't. I also have been trying the se last few days , sometimes just when I would be walking with a wish.

MR. NYLAND: Okay, let's just walk.

Kerry: All right.; but the problem that I have was something else.

MR. NYLAND: No, it's not my problem yet. You are walking. What do you do? You think about Work, what do you do?

Kerry: Well, it's hard to put into words.

MR. NYLAND: No, I don't think it is hard.

Kerry: I try, I try.

MR. NYLAND: No,no. If it is an experiment, it is not so hard to put it into words. You may not be able to explain the experience but you could describe it.

Kerry: What I tried to do is try to have something aware of my body as it is in such a way that I could have no further question, but that isn't quite right.

MR. NYLAND: No, not entirely, no. Let's try it a little differently ; be

because when you say,' when you wish that something could become aware of you ', of your body manifesting of walking ,what is this something that you want or where is it or how does it cut back?

Kerry: Well, it would be some thing - a faculty that has, that just registers without thought or without feeling.

MR. NYLAND: Have you any idea of how to make it ? Or, if it exists, how to uncover it? Or,if it is an embryo, how to make it grow?

Kerry: Yes. When I make an attempt,I have a certain idea and I try to follow that and sometimes...

MR. NYLAND: You make an attempt now. What happens as you sit or stand?

Kerry: Ah, something becomes aware that I am standing here.

MR. NYLAND: Good, let's say it does it do?

Kerry: Just that...

MR. NYLAND: No, is it just there and goes?

Kerry:Yes.

MR. NYLAND: Oh, really, we have talked about observing, haven't we?

Kerry:Oh, we certainly have.

MR. NYLAND: Yeh, so is it observing or not that something that is there and goes?

Kerry: The question is whether I am satisfied with it. MR. NYLAND: No,no, no. The question is, do you understand what is meant?

Kerry:

Kerry: It does observe.

MR. NYLAND: Good. How did it get there?

Kerry: I made it.

MR. NYLAND: Good. How did you make it ? It's all right you made it.

Kerry: I tried to do that. I tried to have something there that...

MR. NYLAND: Good, then let's say for a moment it is there. How do you know it's there ?

Kerry: Because I have an impression of myself.

MR. NYLAND: What kind of an impression?

Kerry; It's more solid than - than an impression I would receive normally.

MR. NYLAND: No, not true ,not more splid. That's the wrong word.

[redacted]: If you want to say..

Kerry: More permanent?

MR. NYLAND: NO. it might become more (?) but you don't know it at that moment because ( ) is measured by certain time lengths and a moment is definitely not a time length. What it should give you is knowledge of yourself.

Kerry: Yes.

MR. NYLAND: That's the whole question. I am interested in self- knowledge; and I want that self- knowledge to be truthful so as you may say [redacted] yourself that there is no further question about it.

Kerry: Yes.

MR. NYLAND: Which really means that there is an agreement between my mind and my feelings.

Kerry: Yes.

MR. NYLAND: And that I have to accept that what is the experience as expressed in that what is recorded by this little "I" which I have created; that then the little "I" functioning in observing me as I am unconscious, and as I walk and as this walking or the existence of my body comes to the notice or through an observation process comes to the recognition in this little "I" , The little " I" records it as a fact of my existence . That's all it does.If it lasts only a moment, that's all it can do .

Kerry; Yes.

MR. NYLAND: So it cannot give any description of what I am . It's only possible to reach what I am after a continuation so called of different moments registering the fact of my existence and if the existence

changes, then my "I" could become aware of the movement itself or my body manifesting differently during a mo vement.

Kerry: Y s.

MR. Nyland: Do you understand t hat?

Kerry: Yes.

MR. NYLAND: It has ti be an o bservation which leads to self-knowledge which is i mpartial

Kerry: Yes.

MR. NYLAND: And it also has to be at a mo ment when it happens when it happens. Okay, have you had such expe riences?

Kerry: I have had experiences in that directi on but..

MR. NYLAND: Good, let's assume it is that di rection. what is the result on you as ,ah I call it, the result of the acquisition of the knowledge of ypurself which is now truthful.? Does that produce in your mind , in your ordinary mind something of an experience which is unusual?

Kerry: Yes.

MR. NYLAND: Or, one says som etimes it gives me a certain taste or the recognition sometimes of sonething existing separated from me.

Kerry: Yes;

MR. NYLAND: There you say n o w very glib bly, 'yes'

Kerry: Well I don't mean it glibbly.

MR. NYLAND: Good, I'll assume it you mean it in the right way and that then now ,if you do know by experience, the a nswers to all your questions is to continue by doing that.

Kerry: But still I have a question.

MR.NYLAND: I-I imagine you have questions b ut can we agree first that you are continuing to do that .

Kerry: Yes.

MR. NYLAND: All right, now the question.

Kerry: This afternoon, I got in a state of depression and a loss of energy and listlessness and associated with this was something which has been associated before which is a d esire to eat ..sweets which I would get into a problem with this because ..

MR. NYLAND: But why do you want to be sweet?

Kerry: Why I want to eat sweets? I-I-I can..

MR. NYLAND: You want to eat..... You want to eat sweets when you say ...

Kerry:Eat sweets, candy bars..

MR. NYLAND: Yeh, because you are depressed.

[illegible]

Kerry: Yeah

MR. NYLAND: Go ahead , do it.

Kerry: That is what I wanted to know.

MR. NYLAND: Yeah, sure. (Laughter)

That's all there' is to it. Yeh , what would be the objective?

Kerry: Well, I really dislike the habit.

MR. NYLAND: Maybe. You may dislike a great m any things but you still remain an object for observation.

KERRY: Yes, that's what I wanted to hear.

MR. NYLAND: You know even if it, it is a sweet tooth you have or so?

Kerry: Yes.

MR. NYLAND: Even that could be observed without defining you have a sweet tooth and that you shouldn't have. You understand how different it is when you start defining what you are and then wanting to become impartial to it.

Kerry: Yes.

MR. NYLAND: The fact that you are alive has nothing to do that you have a sweet tooth.

Kerry: Yes.

MR. NYLAND: You see?

Kerry: But still I don't like to have it.

ME. NYLAND: But that's okay.

Kerry: Yes.

MR. NYLAND: Then cut it ~~xxx~~ off. ~~Kerry.~~

Kerry: Yes.

Laughter

MR NYLAND: Well, it's good. I am glad to ha ve heard what you said. Yeh, that doesn't mean that you have to eat sweets all the time.

Kerry: I understand.

MR. NYLAND: Do you understand the difference between unconsciousness and consciousness?

Kerry: Not very well.

MR. NYLAND: No. but let's say you are in that direction. Okay then, eat all the sweets you can.

Yeah?

~~xxxxxxxxxxxxxxxx~~

Joyce: Joyce Weintraub.

MR NYLAND: Yes.

Joyce: I-- there was a period a while back recently that I was Working more than I am usually able to and during that time, I had two experiences that were triggered by an ordinary thought process and the particular conditions that I were in at the time, and they were emotional. The first was ,um, built up to a great sorrow for the universe and it was very open. It wasn't like the usual emotion ; and the second was my son's crying and also the same sort of thing , and I experienced something that I defined as humility as a point separated from my body and from this I would... ~~MR. NYLAND:~~

MR. NYLAND: Hey, hey, it goes a little too f ar. What is this point you

are talking about?

JOyce: I don't know but I really...But w hat ever it was..

MR. NYLAND: Yeh but. if you don't know and I don't, Don't let's talk about it.

Joyce: From that point, I f elt a stronger - a very strong wish that I never felt before and I was ab le to Work.

MR. NYLAND: Oh, that point in time as an expe rience at certain time, you thought it then?

Joyce: At that ti me, I wanted to continue the emotional experience.

MR. NYLAND: Why?

Joyce: Because I thought It was good ; but then I thiught , "No,, I should Work because I knew that I couldn't continue that emotional experience.

MR. NYLAND: Oh, no continue w ith the emo tional?

Joyce: But it was leaving me.

MR. NYLAND: Huh?

Joyce: It was going.

MR. NYLAND: Yeh, yeh, that's t oo bad. That' s too bad. Don't substitute Work now in it&s place.

Joyce: But I felt a wish at that time.

MR. NYLAND: For what?

Joyce: For Work.

MR. NYLAND: Why, why at that time, because y ou are sorry that your emotional state went?

Joyce:No, because there was a very intense fe eling from somewhere inside of me that was clear and was able to keep my mind clear.

MR. NYLAND: Yeh, that I beli e ve and if perhaps when the thought came that perhaps by Working, you could conti nue it, was that the idea?

Joyce: No, by Working, I could have something present to me.

Mr. NYLAND: Yeh, but why pres ent , because what good would it do?

Joyce: To observe me.

MR. NYLAND: Yeh, you were involved in your emotional state weren't you?

Joyce: I thought that I was until the point when I decided to make a Work attempt.

MR. NYLAND: Tell me, was it successful in anyway?

Joyce: Yes. I-- that's kind of what I wanted to ask. I felt something, a point in me which was very distinct and from that point, there was energy which was very intense; yeh it- it-it wavered and then it would come back in intensity and that I was able to continue a very long Work attempt and I felt a separateness, don't think will....

MR. NYLAND: No,no, I don't think- I don't think you are in the right road at all. You know in such a case, begin at the beginning. Leave all the emotions alone and forget about the point. Even, if possible, forget at that time even to think about Work. It's not the proper place to think about it because it is so completely mixed up with your ordinary state that certain likes and dislikes or enjoyment do nothing during... (noise) It's not at all the right time to think of the possibility of growth. All you wish to do is to utilize a certain kind of energy which happens to be expressed and it's far better to let it drain out and start all over in a much greater simplicity of your life. Don't continue with an idea of Work when you are already engaged and involved in your ordinary life to such an extent that most of the energy will go to the unconscious fulfillment of yourself. Do you understand what I mean by that?

Joyce: I think so.

MR. NYLAND: Why wait for such moments or when those moments come? Be strong enough to say it's not a time to talk about a God. That's really what it amounts to. See if you try to do it, it is as bad as swearing. You are using the name of "I" in vain. It's not right. Wait until you have calmed down and you actually can consider that you would like to make

a Work attempt and then attemp t it, in cond itions which are very, very simple or much more conducive.

Why wait for such moments od if such mo ments happen, why you try to utilize them, you cannot.

There are thousands of moments during a day - times that are far/ ~~better~~ and far better and if you actually want to Work then you can start it and then perhaps you might have some success.

Will you give yourself that kind of a task that you will Work only when life is very simple for y ou?

Joyce: Yes.

MR .NYLAND : When you eat or wh en you get up or when you open the door or when you look around your room, even when you wash, dishes.... when you clean up a few things and when you make a bed and take care of your child at tim e s when it d oes'nt involve you too much, certain times that you walk al most aimlessly in the kitchen or in thw room where you are. Can you do that?

Joyce: Yes.

MR. NYLAND: Okay, then talk ab out it next time.

Joice: Thank you.

MR. NYLAND: All right.

Now comes Work. What is it? We want to talk. When you ~~start~~ want to talk about Work~~ing~~, start Working o n yourself. A re you exhausted?

Yeh, go ahead.

Vicki: Vicki speaking.

MR. NYLAND: Who?

Vicki: Vicki.

MR. NYLAND: Yes.

Vicki: Sometimes I experience a real lack of faith in my ability to create an "I". I know when the wish is really strong , that that problem doesn't

enter as much. When I am in situations where ,like today at school. I had time on my hands, and that I - I could have used that time but I seemed so overwhelmed by the environment, and seemed so far away from my, ah, aim that I ...

MR. NYLAND: Then you have to let it go .you have to make such statements to yourself, that I wish I could Work or make an attempt but I can not do it.I think it's quite right because it's much more truthful than making an attempt which is quite unsuccessful.

Vicki: But I had a room ti my self--l---it seemed-e-----

MR. NYLAND: Yes, yes, it seems so absurd ,doesn't it? You know, it's like bring asleep. You could wake up any time but you don't want to. But keepon saying it that you cannot and you don't want to and try to be as honest about that when you say it. I cannot Work. I don't want to Work. I don't guve a damn about Work and I don't and I don't.. keep on saying it, until you realize what you are saying and then maybe, then you can make an effort.

Vicki:
Vicki: Okay.

MR. NYLAND: All right. I am not saying it harshly, you know. I am saying it because I know that such experiences happen many times and that you can think high and low,I want to find out why is it so impossible for me to make an attempt and you cannot do that and you cannot settle for ordinary little bits of things and it is not a question that you cannot have a good feeling about it ; and as your wish sometimes is expressed in your mind and it is not Work and you know it, andit is a good thing you know it.

Work is only Work when it is correct.Work is only when it is on the road towards objectivity, when that is clear. Work is only there when there is an objective faculty functionin g.

Vicki: But the times when- when I really hav e that stronger wish to do that-

MR. NYLAND: That's right.

Vicki: Is so rsre, what about those other times that the conditions are right and I...

MR. NYLAND: Keep on saying it t hat you are unconscious. You see how often I want to Work depends completely on how I look at myself. If I can tolerate this state of unconsciousness, I will never Work.There has to be in me something quite dissatisfie d with myself as I am quite unconsciously,otherwise there is no motivatio n. If I can rationalize about me, myself being uncontrolled, and simply sa ying it's not my fault because such and such or I went to bed too late, or my father or whoever. If I keep on finding excuses,of course, there is no motivation. If there is a beginning of a motivation, i mm ediately I rationalize myself out o f it. So of course it is true that there are certain times when I can Work and that other ti mes, I cannot. But if I have a scale in my hand and t at there are ten thousand moments that I co uld have Worked and I don't and three or four momen t s when I actually do make an attempt, and I say what kind of a measure i s this? Then I start to dislike myself for t that reason because even if I cl aim that I am interested in Work on myself, and I don't do it, I am a hypocrite; and if I have the least bit conscious I c annot tolerate that.

When I keep on saying that I cannot Wo rk and I cannot Work, my conscience becomes involved not m y mind and then when that starts to speak up, I can do s me thing ab u i something about it,You see, I don't believe a person who says I canno tWork because ,if I say I cannot Worknow but I will Work when I can, that's d ifferent. Then I shift it to a time that I know will be more conduc ive and where it is tolerable for me to have a thought and translate i t into an actu ality. But if I simply say I cannot do it and let it go, I am really not serious. Do you understand

what I mean by that? And you must understand because you know of a certain moment where it was possible and you want to ext end it.

If so meone was to say xxxx this was the last day of your life, you know damn well you will wa nt to Work, if you have any belief in it. All right?

Vicki: Yes.

(Buzzer)

MR. NYLAND: What, we are alrea dy at the end?
Well,you know a little bit wha t I would li ke to do. Th ink about what you know about Work, you know everybody; and then you know what is meant. Try to apply that and next week, come back with such questions; not about the mind being so bu sy or about c certain things that are impossible or not very clear about what I really want, but to think and to ponder, and then come back with a little clarity and that we talk about what is Work for objectivity.

What is this little " I" that we need in order to understand the meaning of Work?What is impxxxxxx impartia lity?
What is self-knowledge so that it becomes use ful to me for my growth?So I hope to see you again next w eek at the sam e.

Good- night everybody.

END TAPE

trans: Frank Gravino
Rough: Hallie
proof:
proof: